a*e dispensed by one regular and methodical, but unknowing,senseless nature, yet it seems to have been chiefly asserted by certain spurious Heraciitics and Stoics. And, therefore, this form of Atheism, which supposes one cosmoplastic nature, may be called Pseudo-Zenoman.-—29. That, besides the philosophic Atheists, there have been always enthusiastic and fanatical Atheists, .though in some sense all Atheists may be said also to be both enthusiasts and fanatics, they being led by an o^** *S-^oyo^* or irrational impetus.—30. That there cannot easily be any other form of Atheism, besides those four already mentioned, because all Atheists are Corporealists, and yet ' all Corporealists not Atheists, but only such as make the first principle of all tilings not to be intellectual.—31. A distribution of Atheisms producing the former quaternio, and shewing the difference between them.—32. That they are but bunglers at Atheism who talk of sensitive and rational matter; and that the canting astrological Atheists are not at all considerable, because not understanding themselves.—33. Another distribution of Atheisms; that they either derive the original of things from a merely fortuitous principle, the unguided motion of matter, or else from a plastic and methodical, but senseless nature.' What Atheists denied the eternity of the world, and what asserted it.—34. That of these four forms of Atheism, the Atomic or Democritical, and the Hylozoie or Stratonical, are the chief; and that these two being once confuted, all Atheism will be confuted.—35. These two forms of Atheism toeing contrary to one another, how we ought in all reason, to insist rather upon the Atomic; but that afterwards we shall confute the Hylozoic also, and prove against all Corporealists, that no cogitation nor life belongs to matter.—36. That, in the meantime, we shall not neglect any form of Atheism, but confute them all together, as agreeing in one principle; as also shew, how the old Atomic Atheists did sufficiently overthrow the foundation of the Hylozoists.—37. Observed here, that the Hylozoists are not condemned merely for asserting a plastic life, distinct from the animal (which, with most other philosophers; we judge highly probable, if taken in a right sense), but for grossly misunderstanding it, and attributing the same to matter. The plastic life of nature largely explained.—38. That though the confutation of the Atheistic grounds, according to the laws of method, ought to have been reserved for the last part pf this discourse; yet we having reasons to violate those laws, crave the reader's pardon for this preposterousness. A considerable 'observation of Plato's, that it **is** not only moral vitiosity, which inclines men to atheize, but also an affectation of seeming wiser than the generality of mankind ; as likewise, that the Atheists, making such pretence to wit, it is a seasonable undertaking to evince, that they fumble in all their ratiocinations. That we hope to make it appear, that the Atheists are no conjurors; and that all forms of Atheism are nonsense and impossibility.